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Coosa River Baptist Association

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MINUTES LIBRARY

OF THE

THIRTY-SEVENTH ANNUAL SESSION

OF THE

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Coosa River Baptist Association

HELD WITH THE

REFUGE CHURCH, TALLADEGA CO., ALA.,

September 17th, 18th and 19th, 1870.

OFFICERS:

MODERATOR.....	S. WENDERSON.
CLERK.....	J. J. D. BENFROE.
TREASURER.....	J. K. ELLIOTT.

Atlanta, Ga.:

FRANKLIN-STEAM PRINTING HOUSE—J. J. TOON, PROPRIETOR.

1870.



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1870.

MINUTES

OF THE

FIFTY-SEVENTH ANNUAL SESSION

OF THE

Florida Medical Association

HELD AT THE

FLORIDA COUNTRY CLUB, TALLADEGA COUNTY, ALA.

December 27th, 1920 and 28th, 1920.

REPORTS

..... J. A. HARRIS
..... J. A. HARRIS
..... J. A. HARRIS

Florida Medical Association

IN THE CITY OF TALLADEGA, ALA.

1920

MINUTES.

REFUGE BAPTIST CHURCH,
Talladega County, Ala., Sept. 17th, 1870. }

1. The delegates composing the Thirty-seventh Annual Session of the Coosa River Baptist Association met this day, pursuant to adjournment, with the above named Church.

2. The Introductory Sermon was preached in the house of worship, at 11 o'clock, A. M., by Elder E. T. Smyth, of Oxford; Text, "He ever liveth to make intercession for them," Heb. vii: 25,—*Theme*—"the intercession of Christ." Dismissed one hour for dinner.

3. At 2 o'clock, P. M., the delegates re-assembled in the house, and were called to order, and led in singing and prayer by the former Moderator, Elder S. Henderson. And the former Clerk, Elder J. M. Woodruff, having deceased since the last session, J. J. D. Renfroe was appointed Clerk *pro tem*.

4. The letters from the Churches having been handed in, they were read by Elder E. T. Smyth and brother J. R. Elliott; and the names of the Churches represented, and the delegates respectively, were enrolled, as follows:

FIRST DISTRICT.

Sulphur Springs.—G. Mynatt, E. Martin and Peter Acher.

Refuge.—Wm. McCain, E. M. Gray and Whatley Hall.

Mt. Zion, Calhoun County.—F. Woodruff, J. L. Green and D. F. Weaver.

Antioch.—S. G. Jenkins, Wm. Nall and F. W. Smith.

Cold Water.—B. W. Mattison and J. T. Wright.

Salem.—W. C. Mynatt, J. B. Mynatt and W. H. Hansard.

Oxford.—E. T. Smyth, S. C. Kelly and D. Hindes.

SECOND DISTRICT.

Talladega.—W. A. Welch and H. M. Burt.

Talladega Town.—J. J. D. Renfroe and W. R. Stone.

Hephzibah.—James Headen, C. R. Cross and Thomas Hitt.

Blue Eye.—James Embury, T. R. Burns and A. W. Ball.

Pleasant Groves.—Wiley Ogletree, J. R. Elliot and F. M. Wood.

THIRD DISTRICT.

Fort Williams.—S. Henderson and W. Wilkes.

Tallashatchee.—E. Sherrill, S. B. Glazener and M. Maulden.

Mt. Zion, Talladega County.—B. M. Fluker.

Mt. Sharon.—James Thomas and R. J. Thomas.

FOURTH DISTRICT.

Big Spring.—E. V. Caldwell.

Spring Creek.—W. W. Kidd, W. E. Posey and S. J. Thompson.

Shiloh.—Phillip Wallack, B. Roberts and G. W. Morrison.

Macedonia.—A. M. Posey and T. M. Mondine.

Coosa Valley.—J. A. Collins, Paul Castleberry and J. W. Jones.

5. These delegates were pronounced the Coosa River Association, by the Chair. The body then proceeded to the election of officers; Elders E. B. Hardie and J. F. Potter were requested to act as tellers. Elder Samuel Henderson was re-elected Moderator, J. J. D. Renfroe, Clerk, and J. R. Elliot, Treasurer. After appropriate remarks, by the Moderator, he declared the body ready for its annual business.

6. Called for Churches wishing to unite with this Associations. None.

7. Invited visiting ministers to seats with us.

8. Called for correspondents, when the following Associations responded:

Alabama.—Elder E. B. Hardie.

Cahaba Valley.—W. C. Britton.

Ten Islands.—Elders R. W. Inzer and W. J. Young.

Tallassehatchee.—Elder J. F. Potter.

9. Appointed the Committee to arrange preaching during the session: W. R. Stone, W. E. Posey, F. Woodruff, with the pastor and deacons of Refuge Church.

10. It being known that there were vacancies in some of the Committees appointed last year, these Committees were revised, as follows:

On Foreign Missions.—J. B. Mynatt, W. E. Posey and R. J. Thomas.

On Education.—W. A. Welch, J. Y. Henderson and J. L. Green.

11. The following Committees were also appointed to report this session:

On Finance.—James Headen, W. R. Stone and C. R. Cross.

On Documents.—W. C. Mynatt, S. B. Glazener and S. C. Kelley.

On Business.—G. Mynatt, P. Castleberry and F. M. Wood.

On Deceased Ministers.—E. T. Smyth, James Headen and G. Mynatt.

12. Elder S. G. Jenkins was allowed to make an appeal in behalf of a worthy young brother, (Wm. Nall,) who is seeking an education for the ministry.

13. Appointed correspondents to other Associations:

To the Shelby.—S. J. Thompson, K. Thomas and T. M. Mondine.

To the Boiling Springs.—S. G. Jenkins and B. W. Mattison.

So the Cahaba Valley.—Paul Castleberry, J. A. McDonald, A. M. Posey and S. J. Thompson.

To the Ten Islands.—Elijah Martin and W. C. Mynatt.

To the Carey.—James Thomas.

To the Tallassehatchee.—E. T. Smyth and S. G. Jenkins.

14. Appointed delegates to the State Convention: S. Henderson, J. B. Mynatt, J. A. McDonald, S. G. Jenkins, E. T. Smyth, H. M. Burt, W. A. Welch, Jas. Headen, W. Wilkes and J. J. D. Renfroe.

15. After prayer, by Elder J. F. Potter, announcements were made, and the session adjourned to 8 o'clock Monday morning.

PREACHING.

Saturday night—At the Church, by Elder R. W. Inzer; Text: Ephesians ii: 19.

At Lincoln, by Elder W. Wilkes; Text: Prov. viii: 4.

On Sabbath—At 9 o'clock, A. M., by Elder W. Wilkes; Text: Mark v: 19. Theme, "Home Religion."

At 11 o'clock, A. M., by Elder J. J. D. Renfroe; Text: John xvii: 2, 3-18. Theme, "Christian Missions."

The sum of \$36 was collected.

At 3 o'clock P. M., by Elder S. Henderson; Text: Ezek. xxi: 27. Theme, "God's overturning providences among the nations, and their design."

At night, by Elder E. B. Hardie; Text: Isaiah xxviii: 16. Theme, "Christ, the true foundation of all pure religion."

At Lincoln, at night, by Elder J. F. Potter; Text: Prov. xiv: 32. Theme, "The great difference between the wicked and the righteous in the hour of death and judgment."

MONDAY MORNING, 9 o'clock, Sept. 19th.

1. The body assembled, and after singing, and prayer by Elder Paul Castleberry, the Minutes of Saturday were read, corrected, and approved.

2. Brother S. G. Jenkins again urged the claims of young brother Nall, as a beneficiary, and fifty (\$50) dollars were raised. It was decided to send him to the school at Oxford, Ala.

3. It was ordered that the Sabbath's collection be equally divided between the Associational Mission and the Domestic Mission Board at Marion.

4. Then called for reports. The report on Business was read by Elder G. Mynatt, and adopted.

5. The report on the *Bible cause* was read by Elder S. Henderson, and after some remarks by several brethren, it was adopted as follows:

REPORT ON BIBLE CAUSE.

As the Association is not engaged in the work of Bible distribution as a body, we do not feel that it is proper to encumber the Minutes with a report, having no practical bearing. We beg leave, simply, to inform the body and the Churches, that two depots of Bibles have been established within the bounds of this Association; one in Talladega and the other in Oxford, where purchases can be made as cheaply as at any other point in the United States, with the freight added. The depository agents, at Talladega, are Messrs. Isbell and Gillespie, and at Oxford, Messrs. D. P. Gunnels & Co. Respectfully submitted,

S. HENDERSON, *Chairman*.

6. The report on Domestic Missions was read by Elder W. Wilkes, and, after interesting speeches from brethren Wilkes and J. B. Mynatt, it was adopted:

REPORT ON DOMESTIC MISSIONS.

One of the most encouraging evidences of the Divine impress upon Christian missions may be found in the continued freshness and vigorous growth with which the subject has possessed the Christian mind of an enlightened people, for the last hundred years.

No other subject which does not address itself to the morbid selfishness of human nature, has outlived or outflourished this.

The love of the world, and the pride of life have lived long in the bosoms of un sanctified men, furnishing themes for conversation and public entertainments in various ways. Yet all worldly subjects, subsisting as they do, on their own selfish cravings, retain their interest only as they change their phases and alter their language, and promise self-agrandizement.

But here, a subject which lives on its own divinity, speaks its own language, and esteems it more blessed to give than to receive; nor is it ever weakened by discouragements, overcome by adversity, or hack-nied by its parasceology. It procures attention in courts and palaces, as well as the obscure cottage or the thatched hovel. When its voice is heard, men, though they sleep, cannot gainsay. They may refuse its demands, but dare not question its claims.

"Go ye into all the world and preach the Gospel to every creature," "beginning at Jerusalem," are as fresh and binding now as when uttered by Him who spake as never man spake.

"Go home to thy friends and tell them how great things I have done for thee, and have had compassion on thee," is as natural, and as full of common sense as it is authoritative. The field is the world; but the starting point is the place of our spiritual birth.

It is not necessary to push these hasty hints upon the internal evidence of our missions any further in these enlightened times. All right-minded, Scripture-reading people are agreed here.

What we want is the same unity in *doing* that there is in *believing*. If all our brethren could be induced to do their duty as *some* do; then should we go up at once and possess the land. And believing, as we do, that a true spirit of benevolence is an indispensable evidence of a gracious state; therefore,

Resolved, that we look with feelings of sorrowful distrust upon any man's profession of Christianity, where benevolence is clearly wanting.

Resolved, that covetousness is idolatry, and should be so treated by the Churches.

Resolved, that there is great need with some of our brethren, for self-examination on this subject, to see if the mind be in them which was also, in Christ Jesus; who, though He was rich, yet, for their sakes, He became poor; that they, through His poverty, might be rich.

Resolved, that whatever may be done for our Associational Mission, we urge our Churches not to forget the Domestic Mission Board at Marion.

Respectfully submitted,

W. WILKES, *Chairman.*

7. The report on Foreign Missions was read, by Elder J. B. Mynatt, and after some remarks by E. B. Hardie and J. J. D. Renfro, it was adopted, as follows:

REPORT ON FOREIGN MISSIONS.

We, your Committee, cannot report at length concerning the progress of Foreign Missions, for lack of time to gather information. We may say, however, that as far as the information at hand justifies any report, the Board, controlling the disposition of funds, is now in a better condition than at any previous time since the close of the late war. The debt of the Board, which had grown to be considerable during the war, is now about liquidated; and the idea of increasing the number of foreign missionaries, is warmly entertained with a prospect of successfully carrying it into execution.

This statement justifies us in believing that there are *some*, at least, throughout the land, who hold Foreign Missions as an object of sacred importance, although complaint is made through public journals that generally there is a lack of earnestness among the brethren in behalf of missions to the heathen.

As to the fact, that this lack of interest *does* exist, none, it is supposed, will deny; and the Committee offer an expression as to its cause, and as to how it may be removed: Love for Jesus is evidently too weak, wherein lies the prime cause. This suggests to us that many in the aggregate membership of our denomination are mere *nominal* Christians; or, if they are really converted in heart, they are not informed as to their duty in the premises. In either case, a heavy responsibility accrues to the ministry. In the former instance, it accrues on account of unfaithfulness in watching the individual increase, or on the latter account, in not teaching the membership their whole duty. It may be on both accounts. In either, the account is fearful. There may be mentioned, that, as another source of difficulty, subjects for ordination are not thoroughly enough impressed by the Church calling them to the sacred office, and by the presbytery ordaining them with the importance of preaching, "*Go ye into all the world and preach the Gospel to every creature.*"

O brethren, do we, ministers and laymen, *do we love Jesus?* Let our actions answer the question; for a man may say, "I will show you my faith without my works," but the holy Apostle says, "I will show you my faith by my works."

Then as to the remedy, let the ministers declare the whole truth of God in *holy boldness*. Let each member lay by him in store, according to the Scriptures, on the first day of every week as the Lord has prospered him, *something* by which to promote the holy cause of religion; then there will be an awakening to righteousness and less of sin against God. Begin the war of holiness in earnestness, that there may be an "overturning—overturning," until the Lord our righteousness shall forever reign!

J. B. MYNATT, Chairman.

8. The Report on Sabbath Schools was read, by Elder S. G. Jenkins, and was adopted, as follows:

REPORT ON SABBATH SCHOOLS.

One of the most interesting themes that now agitates the religious mind of this country—strong efforts in this direction are being made. The talent of the country is called out. It becomes every Christian to be a student of the Bible; this opens a wide field of improvement, both to the young and old. Through the Sunday School a precious light is sent out, wielding an influence over this land; and if the truth, and only the truth were taught, a mightier influence would be wielded. The Bible in full force and in its true meaning is the Great Book, to which all should appeal, the only book that has to do expressly with the future and unseen world. The world to day is without one single spiritual thought, for which it is not indebted to the Word of God. What is the Bible but a grand record of the unseen world.

A divine deposition of facts concerning persons and places, that no mortal eye has seen. If, indeed, Christians "are the salt of the earth" and "the light of the world," how better can they prove it than "to be ready to every good word and work?" The Sunday School is a good work. It is a *nursery* for the Church. It requires self-denial and effort; still, at the same time, it intrusts life to the teacher and student who study and attend closely; drives away the sense of weariness and emptiness which sometime creep over us, and gives employment to *Sunday sleepy-professors*. It is willing to make a sacrifice,—still it makes the devoted teacher and student happy to direct the young, rising mind.

The devoted teacher feels that he is trying to please his or her Heavenly Father. Who fears that these Sunday School boys in the streets will do mischief? that sing so sweetly, "I long to be with Jesus," or "Beautiful River." The Sunday School is wafting, instrumentally, many a one to that pure river above! Try the Sunday School,—try,
S. G. JENKINS, *Chairman*.

9. The report on Temperance was read by J. J. D. Renfro, and after interesting speeches by brethren Wm. McCain, James Headen, W. C. Mynatt, S. Henderson and G. Mynatt, it was amended by adding a resolution introduced by brother E. T. Smyth, which may be found at the end of the report, and was then adopted, as follows:

REPORT ON TEMPERANCE.

So much has been said on the subject of Temperance, and so little successfully done to check the onward march of intemperance that your Committee are in doubt as to the proper line of suggestions for this report. It will be agreed by the great majority of our people, that *Temperance* is one of the brightest graces that ever adorned the Christian character, and one of the most advantageous conquests ever achieved by a community. On the other hand, there are few evils fraught with more disasters to Christian influence and the peace of society than the sin of *intemperance*. The catalogue of woes before our eyes which daily

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follow in the wake of this monster is absolutely appalling, enervating society, disgracing churches, destroying youth, robbing children of their birthrights, and bringing wives and matrons to sad lives and untimely graves.

The fearful disposition of our people in many instances to return to the old sloughs of whiskey dealers and drunkenness is painfully discovered in two departments of the social compact.

1. Signs are seen, nay, the fact exists, that many Churches in our afflicted land are yielding their disciplinary vigilance and power over the question as to whether their members have the right to deal in ardent spirits as an article of trade and traffic. The consequence is that men are engaged in this traffic to a greater or less extent, who, ten years ago, would have regarded it a disgrace to themselves, to their families, to their Churches, and a pest to the common weal.

2. It is not therefore so wonderful that a vast number of the young men of our country—those who are to be the husbands of our daughters, the parents of a coming generation, the custodians of society and the rulers of the land, are to-day nearly lost to all good in this whirlpool of intoxication. Hence we have never seen a day when there were greater hopes for the young man who keeps himself pure from this and attendant evils—there is inspiring hope for him in every department of society and at every point of the compass.

Your Committee would recommend and urge a wholesome Church discipline over all cases of intemperance among the membership in the bounds of this body, with a stern and uncompromising opposition to all traffic in intoxicating drinks among Baptists. If we should yield at this point, then we would expect to see our Churches whelmed in the quagmires of drunkenness and untold difficulties.

As a second suggestion, we would implore our pastors to be faithful, bold and earnest in efforts to expose these evils, and to inculcate scripture principles on the subject of temperance among the Church-membership and youth of our country. The Churches of God and their pulpits are the mighty and only successful corrective agents over these as over all other sinful practices.

We recommend the adoption of the following resolutions:

1. *Resolved*, That every Baptist minister in this Association is hereby requested to preach at least one sermon on the subject of *Temperance* at each of his regular preaching places at some suitable times during the current Associational year.

2. *Resolved*, That this Association will not hold in fellowship in future any Church which retains in its fellowship a member who persists in the traffic of spirituous liquors as a beverage, or that retains in fellowship a member who habitually drinks to excess.

J. J. D. RENFROE, *Chairman*.

10. The report on Education was read by brother W. A. Welch, and was adopted, as follows:

REPORT ON EDUCATION.

Your Committee beg leave to present the following report:

To give a lengthy essay on Education to this body would be unnecessary. But, brethren, we are happy to say it should be a matter of devout thankfulness, that, notwithstanding our extreme poverty, there is a universal spirit throughout the South to educate the youth of our land, and Alabama holds no second place in this great work. For we are all aware that a good education will be the largest patrimony any can leave their children.

Education of late has taken a different course. Parents are unable to board out their children, hence neighborhood schools are springing up everywhere, making an education accessible to all, thus returning back to the old times and modes of education of our fathers before boarding schools were known, where all the elements of a sound education can be had, and our children thoroughly prepared for all the domestic, social, political and religious relations and duties. Those who have the means have the opportunity of sending to other and higher.

Such schools as the East Alabama Female College, at Tuskegee, the Judson Female Institute, at Marion, and the Alabama Female College at Tuscaloosa, for the education of our daughters, with Faculties of the first order, reflect great honor upon our State and credit upon our denomination, and should be patronized to the fullest extent.

Howard College, for the education of our boys, has been reorganized, and is now controlled by an able Faculty, presided over by Rev. S. R. Freeman, D. D., and is now in a very flourishing condition and prepared to give our sons a thorough education.

It is proper in this connection to mention the Southern Baptist Theological Seminary, located at Greenville, S. C., for preparing young men for the ministry. It is an Institution of the first class, and as a denomination we should bend every energy to place it upon so firm a foundation by endowment, that it will stand fast. It should interest the prayers, sympathies and support of the entire denomination South. All which we respectfully submit.

W. A. WELCH, *Chairman.*

11. The report on Family Religion was read by Elder E. T. Smyth. Earnest and interesting speeches were made by brethren Smyth, G. Mynatt and Wilkes. Pending this discussion the body adjourned for dinner. Prayer by Elder S. G. Jenkins.

MONDAY, 2 o'clock P. M.

The body reassembled; prayer by Elder W. C. Mynatt. Resumed business on the report on Family Religion and after further remarks by several brethren, it was adopted, as follows:

REPORT ON FAMILY RELIGION.

Your Committee on Family Religion beg leave to report: That for several reasons the religion of the family ought to be earnest, persever-

ing and constant. First, in Ephesians vi:18, Paul called on the Ephesians to "Pray always with all prayer." Also, I. Timothy, ii:8, he exhorted Timothy to "Pray everywhere, lifting up holy hands." Now, it will not be denied by any, that if we *pray always and everywhere with all prayer*, that our families are *somewhere* and we must pray in our families.

Secondly, we ought to pray in our families publicly, and be earnest in our family religion, as the family is the mould of the State and the Church, where the members of both are cast and formed; and as the aggregate parental teaching of any country stamps itself upon the character of its people, it should be correct and earnest. The family is not only the repository, but the safeguard of the interests of the rising generation of the country. And while it is our duty to do all we can for all classes and conditions of society, that we may bring them under correct religious influences, we ought to see to it that our children are correctly instructed at home. And how can this be accomplished without being in earnest in our religion at home. The wise man says in his Proverbs, xxxi: 6, "Train up a child in the way he should go, and when he is old he will not depart from it." It is the opinion of your Committee that if the families of all our Church members exhibited as much earnestness in their religion at home, as they do in their business, that it would soon be felt in our country. We do not say that nothing is being done in this particular, for much is being done, but progress will be slow with such a large field to cultivate, while so few are actively engaged in the work.

If we had all the religious parents of the land aroused to the importance of earnest family religion, we could expect the next generation to be easily controlled religiously. Parents are always educating their children for good or evil, not by what they say but by what they do, not only by what you *intend* but by what you *are*. They themselves are one constant lesson, which many eyes are observing, and which many hearts receive into themselves. Influence, power, impulses are ever going out from them. They should therefore be very careful how they act.

What example is so powerful as that of a parent's? It is the first thing which a child observes; so it is that which is most constantly before his eyes; and it is that which his very relationship inclines him most attentively to respect, and most assiduously to copy. Every act of parental kindness, every effort to please, every favor conferred, softens a child's heart to receive impressions which such an example is likely to enstamp upon the soul. Vain, worse than useless, is that instruction which is not followed up by example. Good advice, when not illustrated by good conduct, inspires disgust. We want a religion at home that flows from fixed principles—that not only shines brilliantly, but shines in all the varieties of human condition. We want Christians who are *steadfast, immovable, always abounding in the works of the Lord*, who are like the streams flowing from the perpetual fountain, which, though increased by rains and diminished by drouths, flow on constantly with sparkling beauty and increasing fertility, or like the fixed stars which,

though sometimes obscured by clouds and tempests, yet shine on steadily, sending down their rays on a darkened world.

How endless and mighty the influences that grow out of the parental relation! When we remember how early and how constantly children behold the example of their parents, how lasting—how it blends and becomes interwoven with the rudiments of their nature, it is manifest that the parent more than any other created being, has the moulding of his offspring's destiny for both worlds. No being, save God himself, can do so much as the parent to purify the fountain of existence, before it widens into the stream. In the family are daily and casually put in motion influences that will go on harming or benefiting, blasting or blessing, through all time and eternity. Let your house *see* religion as well as *hear* it. Display before them the charms of a religious example; commence, carry on, and close each day with a consistent piety, and you will deposit in the virgin soil of their souls the good seed of the Kingdom, which being warmed by the life-giving beams of the Son of Righteousness, will produce the golden fruit of conversion and usefulness.

Let family devotion be maintained with regularity, variety, affectionate simplicity and great seriousness. As conducted by some, it is calculated rather to disgust than to benefit and delight. It is so hastily and so carelessly performed, that it seems rather a mockery than a simplicity of worship. There is neither seriousness nor earnestness. On the other hand, how subduing and how melting are the fervent supplications of a godly and consistent father, when his voice, tremulous with emotion, is giving utterance to the desires of his heart before the God of Heaven, for the children bending around him! Is there, out of heaven, a sight more deeply interesting than a family gathered at evening and morning prayer, where the worship is what it ought to be? When the good man takes his Bible, and with patriarchal grace, reads to his household the words of heavenly truth. Oh, that strain of intercession in which each child seems to hear the throbbing of a father's heart for him! Ah, when this is the type of the families of professors, when family religion is conducted after this fashion, when the spectator of what is going on in such households shall be compelled to say "there is a reality in such a religion as that."

Were it not extending this report too great a length, we would show the happy results to the Church and to the families, flowing from an earnest, persevering and constant family religion.

Your Committee would earnestly request Pastors of Churches, to bring before their people frequently, in their sermons, lectures and pastoral visits, the importance of an earnest and regular family religion.

All of which is respectfully submitted.

E. T. SMYTH, *Chairman*.

12. The report on *Documents* was read by Elder W. C. Mynatt, and adopted, as follows:

REPORT ON DOCUMENTS.

Your Committee, on examination, find nothing in the letters from the Churches composing this body, nor in other documents of special interest

than that peace and harmony have prevailed among the Churches the past year, and the Lord has in His mercy visited some of them and graciously poured out the blessings of His spirit upon them, revived the good work, and sinners have been saved. Furthermore, we would humbly pray and recommend the Churches of this Association to a close and prayerful perusal of the Word of God, consecrating themselves more devoutly to the great work assigned them by Him who is made head over all things to His Church.

Respectfully,

W. C. MYNATT, *Chairman.*

13. The report on *Deceased Ministers* was read by Elder E. T. Smyth, and was adopted, as follows:

REPORT ON DECEASED MINISTERS.

The Committee on Deceased Ministers, report that our former Clerk, Rev. J. M. Woodruff, departed this life at his residence, in Oxford, Ala., on Wednesday morning, the 13th of July, 1870, at 3 o'clock, of heart disease, from which he had suffered, occasionally, for more than twenty years.

Brother Woodruff was born at Woodruff, Spartanburg District, South Carolina, January 10th, 1823. In January 1851, he was married to Miss Adaline Lockhart, of Lawrence District. Two years after their marriage, he moved to West Point, Ga., where he and his family resided for thirteen years. In 1865, he removed to Oxford, Ala., where he remained until his death.

At an early age, he made a profession of religion, and was baptized into the fellowship of the Bethel Baptist Church, Spartanburg. At the age of twenty-four years, he commenced preaching the Gospel, and continued, as his health would allow him, up to his death, frequently lamenting that his health would not permit him to give himself wholly to the work of the ministry.

Elder Woodruff was a good man. In all the varied relations of life, goodness seemed to be a ruling influence over his actions. He was one of those men who seemed to be born of piety and good deeds. No part of his life, even before his conversion, was he given to that worldliness and dissipation which often characterize our young men. He was one whose doctrine and life coincidently gave lucid proof that he was honest in the sacred cause. It could be said of him, truthfully, that "he was a good man, full of the Holy Ghost and of faith."

He was a good husband. In his wife he found a most lovely and amiable companion. He made her a devoted and faithful husband, and they walked together like Zachariah and Elizabeth, in the ordinances and commandments of the Lord blameless. As a husband, as in every other relation, he was a pattern of good works.

He was a good father, and brought his children up in the nurture and admonition of the Lord. No better evidence of the kind care bestowed on his children, do we need, than that found in the manner in which they almost idolized him while living, and now in great sorrow they mourn

for him, that he is removed. Out of three children, he lived to see two of them members of the Church, the eldest dating her conviction to earnest family religion—family prayer, when quite small. The third child being now small, it is hoped and believed that she will, in due time, be brought in to join the family in heaven.

He was a good citizen. He had occupied and filled, with credit to himself, and satisfaction to those he was representing, many offices of trust and honor. He always had an occupation by which he comfortably supported himself and family, and was always highly respected in the community where he lived for his correctness, goodness, and uprightness of conduct.

Respectfully submitted,

E. T. SMITH, *Chairman.*

14. The Executive Committee being called upon for a report, brother Jas. Headen, the Chairman, stated that they had decided to submit no written report, and referred the body to the brethren who had been appointed to labor as missionaries. These brethren briefly reported as follows:

Elder W. Wilkes reported twenty-five days labor, and a good degree of success.

Elder Renfroe reported five days' labor, and referred to his many other duties as preventing him from doing more.

Elder S. G. Jenkins reported five days' labor, and stated that other engagements were so pressing, that he could not do more.

Elder S. Henderson submitted the following report: The undersigned commenced laboring as one of your missionaries in July, and should have been able to report a full month's service but for an accident on the railroad, which disabled him for about two weeks. He can only report twenty days' service; nineteen sermons, besides other labors incident to protracted meetings,—and that in the meetings, he attended in whole or in part, there were some thirty conversions, and about twenty-five additions to the Churches. He would recommend to the body the propriety of making some provision to have regular preaching at Childersburge, Talladega county, where there is a considerable population, and quite an anxiety to hear Baptist preaching. Other points of destitution are gradually opening up, from the rapid changes now making in our population. I have kept no journal of the number of miles traveled, &c.

Respectfully submitted,

S. HENDERSON.

15. Upon a motion to continue the same Executive Committee, a somewhat lengthy discussion ensued, on the propriety of keeping up this Associational Mission; pending which, the following resolution was introduced, by brother Renfroe, and was adopted:

Resolved, That our Associational Mission be continued after the following plan: 1. Continue the same Executive Committee, *to wit*: James Headen, C. R. Cross, W. R. Stone, J. H. Joiner and John Henderson; and request them to correspond with Dr. M. T. Sumner, Secretary of

the Domestic and Indian Mission Board, at Marion, to ascertain upon what terms they can procure the co-operation of that Board, and what assistance can be obtained from them. 2. Our Committee, however, are to continue their work as best they can *with* or *without* the co-operation of the Board, at Marion. 3. The Committee is instructed to direct its attention mainly to the destitute places in the bounds and on the borders of this Association.

16. The following Committees were appointed, to report at the next session of this body:

On Bible Cause.—S. G. Jenkins, Wm. Nall, B. W. Mattison.

On Domestic Missions.—E. T. Smyth, S. C. Kelly, Frank Woodruff.

On Foreign Missions.—W. C. Mynatt, J. Y. Henderson, E. Martin.

On Sabbath Schools.—W. Wilkes, E. V. Caldwell, Henry C. Burt.

On Temperance.—J. B. Mynatt, Wm. McCain, G. Mynatt.

On Education.—J. J. D. Renfro, Wm. R. Stone, W. A. Welch.

On Family Religion.—W. W. Kidd, W. E. Posey, Benj. Roberts.

17. Appointed the next session of this body to be held with the Pleasant Grove Church, seven miles north of Talladega Town; and decided that this body meet on Friday, before the 3d Sabbath in September, 1871, instead of Saturday. Churches are requested to take notice of this change in appointing delegates.

18. Appointed Elder G. Mynatt to preach the next Introductory Sermon, and Elder W. W. Kidd, alternate. And Elder W. Wilkes to preach the next Missionary Sermon, and Elder E. T. Smyth, alternate.

19. The Report on Finance was read, by brother W. R. Stone, and adopted, as follows:

REPORT ON FINANCE.

Your Committee beg leave to submit the following report:

For Minutes.....	\$ 75 85
" Missions in the bounds of Association.....	158 30
" Foreign Missions.....	6 35
" Domestic Mission Board.....	5 00
Sabbath collection.....	36 00
	<hr/>
	\$281 15

All of which, is respectfully submitted,

W. R. STONE, *Chairman.*

20. The Treasurer read his report which was adopted, as follows:

TREASURER'S REPORT.

J. K. ELLIOTT, *Treasurer, to Coosa River Association.*

1869.

DR.

Sept. 18th. To cash rec'd of Finance Committee for Minutes. \$	88 90
" " For Missions in the bounds of the Association....	23 25
" " For Foreign and Domestic Missions.....	110 15
	<hr/>
Aggregate.....	\$222 30

1869.

CR.

Sept. 18th. By cash paid Rev. J. M. Woodruff, for printing Minutes and Clerk's fee, as per voucher, No. 1.....	\$ 88 90
By cash paid C. R. Cross, Treasurer of the Executed Committee of the Association, as per voucher No. 2.....	23 25
By cash paid Rev. J. J. D. Renfroe, for Foreign and Domestic Missions, as per voucher No. 3.....	110 15
Aggregate...	<hr/> \$222 30

Your Treasurer begs to report, farther, that your Committee on Finance, reported at your last session \$108 80, more than is comprehended in the above report, which amount will be accounted for by brother C. R. Cross, Treasurer of the Executive Committee, who received said amount directly from the hands of your Finance Committee.

Respectfully submitted,

J. K. ELLIOTT, *Treasurer.*

21. Brother Cross, Treasurer of the Executive Committee, was allowed further time to complete his report, promising to furnish it to the Clerk in time for the Minutes. It is as follows:

REPORT OF TREASURER OF EXECUTIVE COMMITTEE.

C. R. Cross, *Treasurer, in account with Executive Committee of Coosa River Association:*

1870.

DR.

Sept. 19th, To balance on hand, from 1869.....\$118 00

CR.

By cash paid Elder W. Wilkes, for 25 days' service, as Missionary, at \$1 50 per day.....	\$ 37 50
By cash paid Elder S. Henderson, for 20 days' service, at same rates.....	30 00
By cash paid Elder J. J. D. Renfroe, for 5 days' service, at same rates.....	7 50
By cash paid Elder S. G. Jenkins, for 5 days' service, at same rates.....	7 50
	<hr/> \$ 82 50
	\$ 35 50
To amount received from J. K. Elliott, Treasurer Coosa River Association.....	178 30
	<hr/> \$211 80

Respectfully submitted,

C. R. CROSS, *Treas. Ex. Com.*

22. Elder J. A. Collins made application for a letter of dismissal

from this body, for Coosa Valley Church, with the view of joining the Cahaba Valley Association, which was granted.

23. Upon motion of Elder E. T. Smyth, the Clerk was instructed to have as many Minutes printed as can be had for the money in hand; receiving \$20 for his services; and to have the printing done at the office of The CHRISTIAN INDEX AND SOUTH-WESTERN BAPTIST, provided it can done there on as good terms as at other offices.

24. The following resolution was adopted:

Resolved, That the thanks of this body are tendered to Refuge Church and community, for their generous hospitality during the present session.

25. After appropriate remarks, by the Moderator, and prayer by Elder J. A. Collins, the Coosa River Association adjourned to meet with Pleasant Grove Church, Friday before the third Sabbath in September 1871.

S. HENDERSON, *Moderator*,

J. J. D. RENTROE, *Clerk*.

MINISTERS AND THEIR POST-OFFICES.

ORDAINED.

J. M. Scott.....	Harpersville.	W. Wilkes.....	Fayetteville.
O. Welch.....	Alpine.	S. G. Jenkins.....	Silver Run.
Wm. McCain.....	Lincoln.	E. T. Smyth.....	Oxford.
J. A. Collins.....	Cropwell.	Gordon Mynatt.....	East Boga.
W. W. Kidd.....	Harpersville.	W. B. Jones.....	Oxford.
Paul Castleberry.....	Cropwell.	Charlie Roach.....	Alpine.
S. Henderson.....	Fayetteville.	F. Freeman.....	Talladega.
W. C. Mynatt.....	East Boga.	Elijah Martin....	Sulphur Springs.
J. B. Mynatt.....	East Boga.	J. J. D. Rentroe.....	Talladega.

LICENCIATES.

H. C. Taul.....	Alpine.	T. M. Mondine.....	Harpersville.
Wm. Nall.....	Silver Run.	R. J. Thomas.....	Fayetteville.
J. A. McDonald.....	Talladega.	C. D. Truet.....	Lincoln.

STATISTICAL TABLE.

CHURCHES.	COUNTIES	POST OFFICE.	PASTORS.	Baptized.	Re'd by Letter.	Restored.	Dis'd by letter.	Excluded.	Died.	Total.	Sabbaths of Meeting.	For Foreign Missions.	Associational Mission.	For Minutes.
Talladega	Talladega	Alpine	S. Henderson	3	4		3			69	2 4	\$	\$50 00	\$5 00
Mt. Zion	Talladega	Sylacouga	S. Henderson							63	1		7 00	3 00
Fort Williams	Talladega	Fayetteville	S. Henderson		5		1			67	3		16 00	3 00
Mt. Sharon	Talladega	Fayetteville	W. Wilkes	2	7	1	7	4		52	2		3 00	3 00
Shiloh	Talladega	Rymulga	W. W. Kidd	9	4		2	1		53	2			2 00
Tallaschatchee	Talladega	Alpine	E. T. Smyth	10	4		15	1		105	4			4 00
Hephzibah	Talladega	Talladega	W. McCain	2	3	2	4	2	2	41	3		12 80	3 00
Blue Eye	Talladega	Lincoln	W. C. Mynatt	2	6		2			77	4		3 00	4 00
Salem	Talladega	East Boga	W. C. Mynatt	3	2	1	17			52	2			3 00
Antioch	Talladega	Silver Run	S. G. Jenkins	1	5		10	3	2	87	1		5 00	3 00
Talladega Town	Talladega	Talladega	J. J. D. Renfro	1	7	1	5	1		74	2 4			5 65
Pleasant Grove	Talladega	Talladega	J. J. D. Renfro	25	13	1	3	2	2	104	1			6 00
Refuge	Talladega	Lincoln	Wm. McCain	4	2	1	18	8	1	129	1			4 00
Cold Water	Calhoun	Oxford	S. G. Jenkins	2	4		7	3	2	137	4		6 00	3 00
Oxford	Calhoun	Oxford	E. T. Smyth	19	24		6	2	2	147	1 3			5 00
Mt. Zion	Calhoun	Alexandria	G. Mynatt		6		6			32	4		10 00	5 00
Sulphur Springs	Calhoun	Sulphur Springs	G. Mynatt	5	2		4	3		92	2 3		5 00	3 00
Big Spring	Shelby	Hapersville	W. Wilkes	18	13		7			51	1	5 00	15 00	4 00
Spring Creek	Shelby	Hapersville	W. W. Kidd	17	2		9	1		106	4		10 50	4 00
Macadonia	St. Clair	Hapersville	J. H. Collins	2			2			37	3			3 00
Coosa Valley	St. Clair	Cropwell	J. H. Collins		7		7	2	2	62	1			
				138	118	7	129	29	17	1467		\$5 00	\$145 80	\$73 65